

# THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32

VOL. IX.

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## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

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## SALVATION

FOR

ROMAN CATHOLICS.

JESUS SAID,

What think ye of Christ?

Matt. xii; 42.

I am the Way, and the Truth, and  
the Life: no man cometh unto the  
Father but by Me.

John xiv: 6.

The time is fulfilled, and the king-  
dom of God is at hand: repent ye  
and believe the Gospel.

Mark i; 15.

Now ye are clean through the Word  
which I have spoken to you.

John xv: 3.

Man, thy sins are forgiven thee.

Whether is easier to say, Thy sins  
be forgiven thee, or to say, Rise up  
and walk?

But that ye may know that the Son  
of man hath power on earth to for-  
give sins, I say unto thee, Arise, take  
up thy couch, and go into thine house.

Luke v: 20, 23, 24.

## EDITORIAL NOTES.

OUR NEXT ISSUE, JANUARY 1893, begins Volume X. It is our purpose to make it the best volume yet published. All the experience we have acquired these past years will be directed towards this end. Some new features will be introduced, such as portraits and sketches of the lives and works of the leaders of the Reformation.

THE BRILLIANT AND LEARNED CONTRIBUTORS who have delighted our readers the past year will continue to write for *THE CONVERTED CATHOLIC*. The special departments, such as the Pope's Soliloquies, testimonies of converts from Rome, translations from the Breviary, reports of meetings and the general progress of the work, will, we hope, prove more interesting than ever.

HERE IS A QUESTION THAT EACH OF our readers can answer: Is your subscription paid for this year of grace 1892? If the answer be no, then you must hurry up or you'll be late; this year will soon come to an end.

Perhaps you have waited until now that you might send the renewal for next year with the old subscription. If you have not thought of that, it is a good idea, and well worth turning over in your mind.

HERE IS ANOTHER QUESTION COUPLED with a petition: Will you please renew your subscription to *THE CONVERTED CATHOLIC* as soon as you conveniently can after reading this number? This is the last issue for 1892, and the new volume for 1893 that begins in January will need your renewal for next year to make a good start.

A BIBLE CONFERENCE WAS HELD IN the First Baptist Church, Vineland, N. J., the 17th and 18th of last month at which the Editor of this magazine delivered two addresses. The subject of the first one was:

"Out of the Darkness of Romanism into the Light of the Gospel."

And the second address was:

"Rome in Prophecy, and the Reformation of the Sixteenth Century."

We shall be pleased to deliver either or both of those addresses wherever there is a desire to hear them. For the last thirteen years we have been thinking, reading, talking and writing on these subjects, and if we know anything about them we shall be glad to tell it to our friends if they will send us word to come and speak to them in church or hall.

THE RECENT ELECTION HAS BEEN claimed by the Roman Catholic press and priests as their triumph. No wonder the Pope of Rome should shout "We're all right" when he received a dispatch announcing the victory of Tammany Hall. Archbishop Corrigan, with Tammany at his back, is now a bigger man than Cardinal Gibbons or Archbishop Ireland.

WE ARE COMPELLED TO HOLD OVER until next year several fault-finding letters from Roman Catholics. As some of them are as sour as vinegar they will keep. Our space is too valuable this month. But we shall be glad to hear from our former friends, even when they rail at us. It shows at all events that they are interested.

IT IS NOT A PLEASANT DUTY TO BE compelled to notice the slanders and calumnies of Jesuits against priests

who leave the Roman Church, but it is sometimes necessary, and we trust it will be salutary in the present case. The extracts from the pastoral letter of the Canadian bishops (p. 359) are taken from the *New York Catholic News*, November 6, 1892.

A FEW DAYS AGO A ROMAN CATHOLIC priest was instructing a class of children and said: "You are weak and ignorant little sheep, and I am the big dog who protects you."

"Please, sir," said a very small boy, "that big dog ate up my papa's sheep." Score one for young America.

#### Debt on Christ's Mission—\$12,500.

As will be seen by the announcement in the last page (380) of this issue of THE CONVERTED CATHOLIC, the debt remaining on Christ's Mission is \$12,500. As this is a heavy load to carry we hope our friends will relieve us of the burden by helping us to pay it off soon.

The priests who came to Christ's Mission last month bear testimony to the good such an institution is doing. One of those priests, a learned and respectable man, 38 years old, was born in Philadelphia, and his relatives are all Catholics. It affords us great pleasure, as a former priest, to be able to welcome such a man to a home where he can rest and take counsel, and ask God to bless and guide him in the new and better way that is opening to him.

#### THE CONVERTED CATHOLIC.

From the *Pastoral Visitor*, Franklin, Texas, October 1, 1892:

The above is the title of a magazine published and edited by Rev. James

A. O'Connor of New York, and is one of the ablest periodicals in America. Dr. O'Connor was for many years a leading priest in the Roman Catholic Church, but after full, fair and impartial investigation he completely repudiated the false teachings of that corrupt and apostate Church, gave up its absurd dogmas and foolish superstitions, and became a thorough convert to Protestantism. He is working for the conversion of others who are kept in darkness and superstition, and has succeeded under the blessing of God in leading many deluded Catholics into the glorious light and liberty of the Gospel. He is an able and polished writer, and shows in a masterly way that the glorious doctrines of salvation by faith, the witness of the Spirit, and conscious acceptance with God by the power of the Holy Ghost, are the leading and distinguishing doctrines of the Bible. He also shows clearly and conclusively that baptismal regeneration is dangerous, delusive and destructive to the soul, and that we must depend entirely upon God for salvation here and hereafter. Dr. O'Connor is a true convert from Romanism, and does not hold on to the doctrine of baptismal remission, as some do who profess to have renounced Romanism.

We have been taking THE CONVERTED CATHOLIC for several years, and we most heartily recommend it to those who wish to inform themselves on the leading doctrines of Romanism, and also to those who wish to see the teachings of Protestantism on the points of difference between Catholics and Protestants brought out clearly and forcibly by Dr. O'Connor and his able contributors.

## SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST ST., NEW YORK,  
SUNDAY AND THURSDAY EVENINGS,  
JAMES A. O'CONNOR, PASTOR.

THE meetings last month were well attended and increasing interest was manifested at every service. A Roman Catholic priest, a fine looking man, was an attentive hearer at the service on Sunday evening, October 30. When the pastor greeted him with a warm grasp of the hand and invited him to come again he said he had attended that evening for a special purpose, and was much pleased with the simplicity of the service and the Gospel message delivered.

After prayer and singing of the Gospel Hymns, the pastor gave an exposition of the third chapter of the Epistle to the Romans and referred to Luther's acceptance of the doctrine of justification by faith, so clearly set forth in this chapter, as the foundation of the work of the Reformation. The just shall live by faith and not by works such as the Roman Church prescribes. Being justified by faith the believer has peace with God through our Lord Jesus Christ, by Whom alone he has access to the throne of Grace. The works, virtues and graces of the Christian follow such faith. The Roman Catholic is taught to do whatever the priest commands and thereby be saved. But Paul says, "Believe on the Lord Jesus Christ and thou shalt be saved;" and again: "Therefore we conclude that a man is justified by faith without the deeds of the law," whether that law be the Hebrew rites and ceremonies or the Roman commandments that make the Word of God of no effect.

Sunday evening, November 13, the pastor preached from the text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5 : 14). He pictured the condition of the unconverted who are "dead in trespasses and sins," (though they do not think so until they are wakened up), and the Roman Catholics who are always ready to acknowledge themselves sinners, "though not so bad as others whom they could name," they will tell you. Every converted sinner who knows that he is forgiven, who believes that the blood of Christ cleanseth from all sin—*his* sin, should endeavor to wake up those who are spiritually dead and make them arise, and the blessed Son of God will give them light. There is no other way for the sinner—and all have sinned—but to come to Jesus just as he is, without any other preparation but a mind willing to receive the truth and the heart open to permit the love of Christ to enter. The expulsive power of the new affection will drive out the love of sin. "Be not afraid, only believe," said Jesus to Jairus, the ruler of the synagogue, whose daughter was dead. Repent and believe the Gospel, and Christ shall give thee light.

The Roman Catholic priest who attended the services on October 30 and who was received into Christ's Mission as a guest on November 9, was present at this meeting and professed his faith in Christ. He will stay in the Mission until he learns what the Lord will do for him. At the close of the service he was introduced to the congregation, who cordially welcomed him.

Another Roman Catholic priest, a member of a religious order, called at the Mission last month.

## JESUIT SLANDERS

SUNDAY evening, November 9, Father O'Connor preached in the chapel of Christ's Mission on the subject that had been announced in the *New York Mail and Express* in the following terms :

## REFORMED CATHOLIC SERVICES.

Rev. James A. O'Connor, the former Catholic priest, now pastor of Christ's Mission, 142 West Twenty first street, preaches at 7.45 p. m. Subject: "Luther Vindicated—His Jesuit Slanderers Who Revile Him for Marrying Should Themselves Get Married." Protestants and Catholics invited. All welcome.

The attendance was larger than usual. After prayer by Rev. Dr. King, of the New York Presbytery, and the reading of Luther's Hymn, Father O'Connor spoke of the Luther celebration in Wittenberg and then took up the subject of the evening. He referred to the stale assertion of the Jesuits and other Roman agents that priests leave the Roman Catholic Church only for the purpose of getting married. He quoted the following from the sermon of Father Pardow, the leading Jesuit priest in the great Jesuit church on Sixteenth street, New York, the previous Sunday :

"No, let us place Luther at his proper valuation. After all it was his eagerness for marriage that was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed."

This was reported in the *New York Herald*, October 31, and it was gratifying to learn that a reply appeared in the *Herald* next day from Rev. Dr. Remensnyder, of the Evangelical Lutheran Church. The facts in the case as to Luther's marriage are that

he began the work of the Reformation in 1517 when he nailed his Theses against the corruptions of the Roman Church to the door of the Castle Church in Wittenburg. His future wife, Catharine Von Bora, was then a nun in the convent at Nimptsch, where she had been placed by her parents in 1509 when she was ten years old. With eight other nuns she left the convent forever in 1523. She lived for two years in Wittenberg in the family of the municipal secretary, Reichenbach, and moved in the best society of the town. Two years later, June 13, 1525, Luther and Catharine were married. Thus it will be seen that Luther had been for eight years the foremost champion of the Reformation before he entered into the holy estate of matrimony. Yet this Jesuit priest Pardow tells the Roman Catholics that Luther was animated solely by the desire to get married when he began his warfare against the corruptions of the Roman Church. If this Jesuit should now leave the priesthood it is presumable that his motives could not rise higher than those he attributes to Luther. But it would be a very good motive if he could get as good a wife as Catharine Von Bora was to Luther. "And I shall be happy to perform the ceremony without fee or reward other than the consciousness of doing a good work, if this Jesuit and his lady love should come to me to be married," said Father O'Connor.

Indeed it would be a very good thing for the Jesuits and the people, especially the women who go to confession to them, if all the priests of Rome should get married. Most of them would if they could. But they would lose their positions as "holy

fathers" if they honorably wedded the objects of their affections. Certainly the women and girls who now open their minds and hearts in confession would be safeguarded from the dangers that beset the confessional if their spiritual guides were married men.

Father O'Connor also referred to the marriage of John Knox, the great Scottish Reformer, who was ordained a Roman Catholic priest in 1530, and who renounced the priesthood and the doctrines of the Roman Church in 1546, but was not married until 1555, when he was fifty years old. It is an old slander of the Jesuits that priests leave the Roman Church for the purpose of getting married. If they merely desired to gratify their sensual desires, as the Jesuits suggest, they need not have left the priesthood. The suggestion of bad motives in the minds of the Jesuits turns the argument against them.

Holding in his hand a bulky volume Father O'Connor said it was "The Catholic Dictionary, which contained an account of the doctrine, discipline, rites, etc., of the Catholic Church." Another Jesuit slander was connected with this dictionary. The authors were a distinguished Roman Catholic priest of London, England, Rev. Wm. E. Addis, and Mr. Thos. Arnold, son of Arnold of Rugby, and father of the agnostic novelist, Mrs. Humphry Ward. Mr. Arnold, like his brother Matthew, was somewhat of an agnostic before he became a Roman Catholic, and it is generally believed that now in his old age he has rejected the superstitions of Rome and quietly withdrawn from that Church. As to Father Addis, scarcely was the dictionary issued from the press when he be-

gan to doubt the claims of the Roman Church to be the true Church of Christ. The study of the Scriptures and church history and the researches required in the compilation of the dictionary opened his mind to the truth, and unlike many other priests who stifle their thoughts on these subjects, Father Addis was true to his convictions and withdrew from the Roman Catholic Church after he had resigned his charge of the church at Sydenham, London, and taken leave of his parishioners in a most pathetic letter. This occurred in the summer of 1888, one year after the publication of the sixth edition of the dictionary. A few months later he was received into the Protestant Episcopal Church of England, and went to Melbourne, Australia, where he was appointed to the ministry of St. George's Protestant Episcopal Church. The *Australian Record* of December 15, 1888, referred to his advent to that country in eulogistic terms.

In the early part of 1889 Father O'Connor said he had occasion to refer to Father Addis' change of faith in the course of conversation with Rev. Dr. Ward, the editor of the *Independent*, who said it was almost incredible that such an eminent priest should have renounced the Roman Church. To make assurance doubly sure Dr. Ward called on Lawrence Kehoe, the manager of the Catholic Publication Society, by whom the American edition of the Catholic Dictionary was issued, and asked for information regarding Father Addis.

"Oh, he has left the Church in order to get married," said Kehoe.

"Surely an eminent scholar and a man of mature years like Father Ad-



dis must have some other reason for leaving the Church than the desire to get married," replied Dr. Ward.

"No, he hadn't, nor has any other priest that turns away from the Church," said Kehoe. That closed the conversation. Kehoe and his publication society lost thousands of dollars by the conversion of Father Addis. The dictionary, of which they had a large edition on hand, became a drug on the market and poor Kehoe died a short time afterwards.

From the days of Luther to the present time when priests have renounced Romanism the followers of the Pope have sought to belittle their influence by attributing to them dishonorable motives. But the world at large has commended them for at least one honorable action in getting married like decent men.

The scandals that occur daily from the intercourse of priests with their fair penitents, of which Pardow, like other confessors, has personal knowledge, should deter this Jesuit from casting a stone at Luther for his honorable marriage to a worthy lady. The recent scandals in Montreal which have shocked all Canada were fresh in the mind of Pardow when he sought to place Luther on the same level with the infamous Father Guihot, whose letters to the wife of a prominent lawyer of Montreal were published last summer. This Guihot had led astray the lawyer's wife and several other ladies whom he had enrolled in a sodality of the "Sacred Heart of Jesus"! The scandal was so great that Cardinal Taschereau and three other archbishops and eight bishops were compelled to issue a pastoral letter in denunciation of the Roman Catholic

editors who published the facts. There was no denunciation of the guilty priest; oh no; he was transferred to another parish, or rather, he was sent by his superiors to France, where he is now confessing other women. But the Roman Catholics who gave expression to their indignation were denounced by these bishops. In their pastoral they call Guihot's revolting crime simply a "humiliating misfortune." Their first sentence reads: "The humiliating misfortune of a priest has furnished occasion for unjust attacks upon the clergy, violent words and writings, scandalous revelations, indecent publications, and a want of respect, both for religious authority and ecclesiastical discipline, such as was, perhaps, never before known in this country." Then they raise "a sorrowful but indignant voice to lament the misfortune" of the priest Guihot! His crime was only a "misfortune," but they "censure the serious strayings of certain Catholics" who exposed the scandals by publishing the facts.

"What, then," they continued, "has not been our sorrow, let us say it, our just indignation, on beholding men, who call themselves Catholics, defenders of religion and of public morals, taking advantage of a priest's fall, deep and humiliating as it may be, to cast scorn and insult upon the clergy of our whole province. They chose to speak of that clergy in language that could not fail to lower it in the public estimation; and neither spared their blame nor their contempt; and every mail, as it were, brought us fresh condemnations and insolent suggestions. Here we find it described as a corrupt clergy, and in turn a

corrupter through several of its members ; there it is pictured as a body over strong, ostentatious, both greedy of wealth and power. The respect wherewith our people have ever surrounded their priests, and the zeal of these latter for the growth of religion and of piety in the souls of the faithful have become the objects of the most severe criticism and the most unjust judgments.

"Playing the domoralizing part of Voltaire, these bad Catholics have given this scandal the greatest possible publicity ; it has been spoken of in a manner that should bring a blush of shame to all self-respecting people.

"Foul writings have been printed, sold, distributed to the public. Wherefore all this noise ? Wherefore all these exaggerated accusations ? Wherefore this explosion, sad as it was unexpected, of ill-sounding propositions, of perfidious insinuations, if not to humble the Church, to discredit the priesthood and, thereby, check, or at least lessen, their beneficent action in the world ?"

The Roman Catholic press of Canada and the leading Roman Catholic citizens of Montreal have been the assailants of the clergy for prostituting the confessional in this case. Hence the bishops' wrath.

Let Father Pardow bear these facts in mind and try to reform himself and his Church, as Luther did, and he will be engaged in a better work than slandering the Reformers who renounced the corruptions of Rome.

#### Roman Catholic Deception.

BY AN EPISCOPAL MINISTER.

In the November CONVERTED CATHOLIC a mother writes about the possible

conversion of her son to the Roman Catholic faith through the influence of a young lady by whom he is in danger of being drawn away. He has evidently been well charged with the usual falsehoods which priests and people use without scruple ; for are they not all instructed by their Jesuit teachers that the "end justifies the means ?" If lying will save a soul from being drawn away from the Church, or will persuade a soul that Protestantism is "the way to hell," and "all Protestant ministers and people are condemned heretics who are going to hell," which I have heard from the lips of priests and people in our public institutions—if such lying will do its work, why then lying is "justifiable."

This young lady had, evidently, told one egregious lie to her young suitor. For the mother asks in her letter to you, "Is it true that less Catholic girls go astray than Protestant girls ?" Now he or his mother could easily find that lie contradicted by going to the New York charity hospitals where the fallen girls are treated. They will find that the Roman Catholics largely outnumber the Protestants. I have access to statistics gathered for years where the name, age and parentage of the inmates of the hospitals are recorded. And the same is to be said of other institutions.

It is strange that priests and people can delude themselves by supposing that falsehood can finally prevail, or that the people of this country can be blinded by statements which can so easily be refuted. The press is too powerful for such agencies to succeed. "Truth is mighty, and will finally prevail."



## CONVERTS FROM ROME.

THE testimonies of beloved converts continue to come to us in increasing numbers. They are all welcome, and those who write as well as those who speak at the meetings in Christ's Mission, shall have a hearing in due time. Want of space prevents the publication of some testimonies in full, but we endeavor to give the principal points in each letter.

The following note comes from the West, October 20, 1892:

BROTHER O'CONNOR:—THE CONVERTED CATHOLIC has been a source of pleasure and profit to me the past year. I have given some copies to others who read them with great interest. I rejoice continually in my freedom from the yoke of Rome. May the God of all grace bless you.

J. T.

HENRIETTA, N. Y., July 11, 1892.

DEAR SIR:—I enclose fifty cents for your magazine. I am a poor wandering missionary doing tract work for Jesus. You can publish the following if you choose:

A few days ago a converted Roman Catholic priest delivered one of his fiery cyclones of pulpit eloquence from the platform of the Salvation Army in Toledo. He was a priest for a number of years, and used to carry the "host," or "God in the shape of a wafer," in a little silver box with him on his various journeys about his diocese. On one occasion he left the box containing his "god" on the table in his room for several days. On opening the box he found his god had changed—in fact, it was mouldy. He suddenly remembered

reading in his Bible some time before these words: "I am thy God. I *change not*." Then the thought occurred to him, if this wafer is God, why does it change and become mouldy? There must be a *mistake* somewhere. Either the Bible is true, or else our Roman Catholic theologians have made a mistake in teaching that this little wafer is indeed God. Or, *vice versa*. And as the Catholic Bible is canonical and has stood the test longer than our "infallible" (?) Roman ritual, I *accept* the Bible from this time on, and *reject* the dogma of the transubstantiation of the "very God into a wafer"—that *does* change—when God himself explicitly declares that "He is *the same* yesterday, to-day and *forever*."

After his conversion this priest followed the example of the "Protestant heretics" and married a lady of piety and true devotion. They went as foreign missionaries to South America, where the priest was thrown into prison for preaching "heresy," and confined there one year. During this time both he and his faithful wife prayed fervently and pleaded the promises of God to answer the petitions of His humble and faithful followers. Shortly after his release a revival broke out, resulting in the happy conversion of about 700 natives, some of whom had shortly before been anxious to put the faithful and intrepid missionary to death. Verily, God's ways are not our ways.

At the time of the rebellion in Bolivia this priest and his wife returned to Chicago, where in a short time he became a Baptist minister.

J.

### MORE ROMAN PRIESTS CONVERTED.

**A**NOTHER priest has been received into Christ's Mission, and the press last month also announced the conversion of Father Joseph Kolin, pastor of the Catholic Church, Atkinson, Nebraska, and his reception into the Centenary Methodist Episcopal Church of St. Louis, Missouri. When Rev. S. H. Werlein, the pastor of the church, at the prayer meeting on Wednesday night, November 2, requested those who wished to join the church to come forward, a tall scholarly looking man, about 28 years old, arose and went forward. Dr. Werlein took him by the hand, and turning to the congregation, said:

"Brethren, this is Rev. Charles Kolin, a Roman Catholic priest, who has given up the creed of that Church, and now asks to be admitted to membership in Centenary Church."

Father Kolin was then received as a member of the church and gave his reasons for renouncing Romanism. He said he was so disgusted with the hypocrisy of the priesthood and the false teaching of the Roman Catholic Church that his mind was drifting toward agnosticism and infidelity. After several interviews with Dr. Werlein he was led to accept the Bible way of salvation. In closing his address he said he knew several priests who were in a like condition as himself, and who would make the same change of faith that he had made if they knew the way out of Rome and into the Gospel of Christ.

We can add our personal experience to this statement of Father Kolin. There are very many priests who would renounce Romanism and aban-

don the priesthood if they knew what to do. Let the prayers of our readers go up to the throne of grace that faith be given to those priests, and wisdom and courage to break the bonds that bind them, and that they might know Christ as their Saviour and Lord, who will receive them and bless and comfort them. They will have to make the greatest conceivable sacrifices, and they will have to endure not only the estrangement of those who have hitherto honored and loved them, but their most venomous hatred, with all the bitter persecution and suffering that the most vindictive and malicious Jesuit could invent. Not only that, but every priest who leaves the Roman Church and makes open profession of his faith in Christ has to bear continual misrepresentation on the part of worldly minded Protestants. If he should become a secularist and drop Christianity altogether he could live out his life in peace and quietness. But to become a Presbyterian or Methodist or Baptist or Lutheran or Episcopalian is a crime that must be punished as far as the Roman Church can do it. That there is a large falling away of priests and people from the Roman Catholic Church in the United States, which Herr Cahensly calls a "loss to the Church," is evident to every observant mind.

When Protestantism is united and true to its high calling the way will be open and the path straight for Catholic priests to leave the abominations of Rome and bring their parishioners with them. This is what was done by the Reformers of the sixteenth century, who were all Catholic priests, and their parishioners were the ancestors of the Protestants of our day.

## THE POPE'S SOLILOQUY.

THE Columbus celebrations in all parts of the United States and the dedication of the World's Fair buildings at Chicago afforded the Pope much pleasure. When he had transacted the routine business of the Vatican and had signed several dispensations and grants of indulgences, he ordered his majordomo to bring some light refreshments—cake, wine and fruit—to his private apartments and leave him undisturbed for an hour or so. When the functionary had retired, the Pope complacently rubbed his hands together, and as he sipped his wine he talked to himself as is his wont when alone.

"I was interrupted the other evening," said he, "when considering the affairs of my Church in the United States, and the complications that are sure to arise on the school question. If we send our children—I mean the children of our people, for the cardinals, bishops and priests have no children, or at least none that they publicly acknowledge, though I have no doubt some of them are secretly married—but, but that is a subject I must not touch now. Some other time I shall refer to it and perhaps find a remedy for certain evils that now exist. But, as I was saying, if we send the children of our people to the public schools they will lose their faith. Our religion cannot live unless it is sprinkled with holy water and adorned with pictures, and our children must have these object lessons in school or they will have no respect for religion. I hope the archbishops will come to some agreement on this subject at their conference in New York. I await their decision with anxiety.

"Meantime my Church has received what the Americans call a great boom at the Columbus celebration and the dedication of the World's Fair in that country. My encyclical in praise of Columbus as a good Roman Catholic was timely, and the Americans kindly allowed us to have our own way in the celebration of the anniversary of the discovery of their country. We confidently expected to carry off the honors also at the celebration in Chicago, and this we would have done but for a man named Depew. He was the orator of the occasion, and in his review of the world's history previous to the discovery of America he made a violent attack upon our holy Church and my predecessors in the Papal chair. His Protestant blood was aroused by the great Catholic demonstrations in all the large cities in the United States, and I doubt not the red robes of Cardinal Gibbons, Archbishop Satolli and my other bishops that surrounded him at the dedicatory exercises, had the same effect upon him as it is said a red rag has on a mad bull. Mr. Depew is said to be a cultured gentleman, the foremost orator in the United States, and the American people have the greatest confidence in him and believe he spoke the truth when he denounced my Church in such severe terms. But it is not politic always to speak the truth, as my Jesuit theologians demonstrate in their treatises, and this fellow should be made to suffer for his plainness of speech. I understand Mr. Chauncey M. Depew is ambitious of political honors, but he ought to know what the strength of my Church is in his country, and that no man can be elected to high office there who tells

truths that we do not like. In his Chicago speech Mr. Depew said :

EXTRACTS FROM MR. DEPEW'S ADDRESS AT  
THE WORLD'S FAIR, CHICAGO, OCT. 21.

"Absolutism in the State and bigoted intolerance in the Church shackled popular unrest, and imprisoned thought and enterprise in the fifteenth century. The divine right of kings stamped out the faintest glimmer of revolt against tyranny ; and the problems of science, whether of the skies or of the earth, or astronomy or geography, were solved or submerged by ecclesiastical decrees. The dungeon was ready for the philosopher who proclaimed the truths of the solar system, or the navigator who would prove the sphericity of the earth. An English Gladstone, or a French Gambetta, or a German Bismarck, or an Italian Garibaldi, or a Spanish Castelar, would have been thought monsters, and their deaths at the stake or on the scaffold, and under the anathemas of the Church, would have received the praise and approval of kings and nobles, of priests and people. Reason had no seat in spiritual or temporal realms. Punishment was the incentive to patriotism, and piety was held possible by torture. Confessions of faith extorted from the writhing victim on the rack were believed efficacious in saving his soul from fires eternal beyond the grave. For all that humanity to-day cherishes as its best heritage and choicest gifts, there was neither thought nor hope.

"Fifty years before Columbus sailed from Palos, Guttenberg and Faust had forged the hammer which was to break the bonds of superstition and open the prison doors of the mind. They had invented the printing press

and movable types. The prior adoption of a cheap process for the manufacture of paper at once utilized the press. Its first service, like its succeeding efforts, was for the people. The universities and the schoolmen, the privileged and the learned few of that age, were longing for the revelation and preservation of the classic treasures of antiquity, hidden and yet insecure in monastic cells and libraries. But the first born of the marvelous creation of these primitive printers of Mayence was the printed Bible. The priceless contributions of Greece and Rome to the intellectual training and development of the modern world came afterward through the same wondrous machine. The force, however, which made possible America, and its reflex influence upon Europe, was the open Bible by the family fireside. And yet neither the enlightenment of the new learning nor the dynamic power of the spiritual awakening could break through the crust of caste which had been forming for centuries. Church and State had so firmly and dexterously interwoven the bars of privileges and authority that liberty was impossible from within. Its piercing light and fervent heat must penetrate from without."

The Pope paused as he finished Mr. Depew's eloquent words. A dark cloud settled on his brow and overshadowed his pale face. But he presently composed his ruffled features as his secretary entered with a dispatch from New York which read : "Depew and the Republican party are beaten in the Presidential election. Tammany Hall is on top." Then the Pope smiled, shook hands with himself and said, "We're all right !"

## MONASTIC ETHICS.

BY JOHN BOND, A CONVERTED CATHOLIC.

## II.

WHEN I write of monastic ethics I mean, of course, the morals of the American convent of to-day. This explanation seems necessary in view of the fact that the code of monkish rules has undergone important changes in the history of the Roman Church. The early anchorite, who fasted in the barren places of Egypt far from the "blessed Nile," is as much different from the sturdy Benedictine, who felled the giant trees in Germany's primeval forests, as the latter is again different from the serpentine pupil of St. Ignatius of Loyola, who seeks to restore the temporal power of the Pope through his silent but effective work at the courts of Europe. To understand the true inwardness of monastic morals it must be remembered they are a distinctively Eastern institution. Monastic life rests upon the dualistic idea. The cowed and girded monk who nightly kneels down and lacerates his back is the practical exponent of dualism; he hides the hideous skeleton of dualism with his flesh and blood.

Dualism is a name for many of the "vain things" which man imagined in his futile efforts to appease God through a self-earned righteousness. Dualism is the theory of pagan philosophers who believe that this world of ours is dominated by two forces—good and evil. The evil which they saw in man was to be rooted out through fasting and all manner of self-inflicted punishment. Dualism knows no salvation through Jesus Christ. It is emphatically anti-Christian.

There was, however, a broken ray of what may perhaps be called natural revelation in this system of dualism. The fallen and sinful nature of man was recognized. The necessity of appeasing an offended God was acknowledged. When God vouchsafed the fulness of His revelation this broken ray was gathered back into the eternal light which the cloud of man's sin had obscured. When dualism and the Gospel met, the Gospel easily triumphed. In the East, however, where the mysticism, consequent upon the dualistic theory had taken such deep root, there was a longer struggle, the outcome of which was a compromise in the shape of a Christian approval of monasticism under certain conditions. Under those conditions the dualistic theory was to be banished forever. Nothing was to be retained of dualistic practices but the solitude which favored a fruitful contemplation of God, the prayers, the works of charity and the cultivation of a contempt for earthly riches. Thus modified monasticism soon gained considerable ground in the Western Church. The first distinctively monastic order in the Western Church, the order of St. Benedict, differed essentially from the barren mysticism of the Eastern monks in its missionary character. The substance of oriental dualism had been destroyed by the yet vigorous influence of Christianity. When in the eighth, ninth and tenth century, and even earlier, the Benedictine went forth to bring Christianity and civilization to distant climes he was far more of a Christian warrior than a

dreaming ascetic. The most consistent Protestant may, without scruple, admire the Benedictine of the early church as he goes forth to battle with the savages, not with lance or javelin, but the Gospel as his only weapon. For a long time the order of St. Benedict was the only order in the Western Church. It had risen in importance with the importance of the work of the Christianization of Europe. That work had been completed perhaps three centuries after the monks of St. Benedict had founded their first monastery on the banks of the Rhine. Long before the days of Luther, long before the days of Wickliffe, the usefulness of monastic orders as pioneers of Christian civilization had come to an end, but although their occupation was gone the monks were not disbanded. As they had been of service to the Church as pioneers, so they might continue their usefulness in some other sphere.

When the monks returned to their convents with far more time for "contemplation" than for active work, the evils of monasticism, which had for a time been kept down by hard missionary labors, came to the surface again. The solitary life, the constant seclusion within the convent's walls, the endless rounds of prayers, the self-inflicted punishments, all of which are inseparable from existence in a monastery, soon sowed the seeds of dualism. While in the first two centuries after the foundation of the Benedictines hard work had been one of the tasks of the monk, we find a little later that "contemplation," penance and self-immolation have become the distinctive features of monasticism. This is clearly shown in the character

of the orders, which followed that of St. Benedict's. The Dominicans, the Franciscans, the Augustinians, the Cistercians, the Carthusians and the numerous other orders which sprung into existence between the year 1000 and the days of the Reformation, were without exception mainly contemplative. Practices of penance seemed to be their chief objects. The friars of the Franciscan order and those of that remarkable organizer, "St." Dominic, were supposed to preach and teach, but this was merely incidental, the first purpose of every monk being to work out his salvation through a careful observance of monastic rules.

The Reformation swept some of these ancient orders from the face of the Christian world and crippled or thoroughly changed nearly all of them. Not one of the contemplative orders of the old style is extant to-day. The formerly essential feature of work was re-introduced into monasticism. Only one of the ancient orders survived the shock of the Reformation to attain its former wealth and influence. Curiously enough this was the oldest order of them all, the "*ordo sancti Benedicti*" Before the Reformation the continent had been covered with Dominicans, Augustinians, Franciscans, Capuchins, etc., to day these orders still exist, but their convents are comparatively few and their influence has become insignificant.

Among the reforms which the Reformation forced upon the Church was the re modelling of her monastic institutions. The Cistercian disappeared, the Augustinian fell into a rapid decline, the sphere of the Benedictine was narrowed. But now new orders appeared. The Jesuit supplanted the



Theatine. The Redemptorists followed, and then the Passionists. These new orders still held to monasticism—the Jesuits less than the others. The scourge, the early mass, the prolonged fasting, are still observed in the Jesuit convent at "Manresa," on the wooded heights of the Hudson, in the Passionist monastery at Hoboken and in the Liguorian convent on East Third street in this city. The principle of anti Christian dualism is still alive and active even in the modern orders. But, *est modus in rebus*.

We hear nothing now of these medieval saints who fairly fasted and scourged themselves into the presence of God. Beside the penitential shirt of coarse hair, beside the scourge, beside the long continued prostrations, there are three excellent meals per day, there is plenty of recreation and among the Jesuits at least even a little personal freedom. The Jesuits and the Redemptorists and the Passionists were not called into the world for the purpose of doing penance. They are the special body guard of the Pope, instructed to preach, to give what is called "missions," to teach the young, to take charge of parishes and all kinds of religious and charitable institutions. They are the picked men of the priestly army of Roman proselytizers. They are the faithful agents of Popery—pure and simple. The Jesuits are the inventors of Papal infallibility; they are the uncompromising advocates of the restoration of the temporal power. To some extent these new orders are beyond the control of the bishops, and many American bishops, exercising the last right which the Papal prerogative has left them, refuse to receive these orders

into their dioceses.

Monastic ethics of to-day may be divided, or rather distinguished, by the history, the character and the mission of each order. Of all of them it can be said that the unchristian doctrine of self salvation, resting upon the ancient heathenish idea of dualism, still prevails, if it does not predominate. In the old contemplative orders the forms of dualism are more offensive than in those of a more recent date. In every order the superior exercises an absolute power over his inferiors. Every order, even that of the Jesuits, accepts the old monkish idea of the dangerous sinfulness of all women. Every order makes its members feel that they are the special favorites of God and unquestionably superior to the mass of the faithful. The more modern orders are the Prætorian troop to the Papal Cæsar, who usurps the power to forgive sins in the name of Jesus. What *their* ethics are among themselves and in their relations with other men need not be told in detail. Their weapons are "mental reservations" and the doctrine of justifying the means through the "holy" end. The Jesuits have denied this last assertion. To be just there is no sentence in their constitution which says in so many words, "The end justifies the means," yet it is impossible to read that constitution and not conclude that the spirit says more than the letter. The other modern orders which are allied to Jesuitism pursue pretty much the same ends. Created as they were in the days of the growth of the Papal power, their interests are identical with those of the Papacy. Loyalty to the Pope first, last and all the time is their principle.

## WHAT'S IN A NAME?

BY REV. GEO. C. NEEDHEM.

HERE is an amusing incongruity between the names and character of many men. We all know of such, and as in every department of life profitable lessons may be learned by analogy, it need not be merely a pastime study if we devote a moment to observation and reflection on the peculiarity of names.

It was our privilege to meet with a gentleman whose *lamb*-like disposition and gentle manners won upon us. He was graceful, tender and attentive to an unusual degree, but we continued to raise our protest against the barbarous name of *Savage* bestowed upon him. A negro of deepest black worked for us who rejoiced in the sobriquet of *Ivory*. We urged him to change his name to *Ebony* for the sake of harmony. Who is responsible for imposing on the *happy* evangelist the bilious name of *Moody*? Or on our warm-hearted brother the chilling name of *Snow*? What right has my neighbor whose face is *dark* with midnight shadows to wear the name of *Day*? Owners of pale faces are called *Black*, or *Brown*, or *Green*, and only once in awhile they hit it by calling them *White*.

But of all the absurdities in this queer world is that of certain persons calling themselves *Christians*. To wear this distinguishing name, to appropriate this royal title and to profess allegiance to Christ, when the whole heart and life are against His cause, His people and His love, is an incongruity and a folly to be denounced. There are those who repudiate all responsibility connected with their

profession. They prefer the theatre to the prayer meeting, the novel to the Bible and the dance hall to the Dorcas meeting. Their names are on the church records, but their confession of Christ was made at such a remote date few can remember it. How angry they become if their Christianity is suspected; the interested friends who seek their spiritual welfare are accused of narrowness, bigotry and bondage. They adhere to the name of Christ when in practice they deny Him. Their pleasures, their business, their associations, their homes and whole life are governed by their expediency and marked by worldly wisdom. They sneer at doctrines and call them dogmas; they ignore prayer and think it superstition. Still they stick to the name of Christian, though few of the Christian graces stick to them. The enemies of Christ by wicked works steal His name to serve as a passport and wear His livery as a blind.

The Unitarian denies Christ yet claims to be a Christian; The Roman Catholic acknowledges Christ yet multiplies Saviours, and yet also claims to be a Christian; and so it goes. But God's Word is very explicit; the teaching of Jesus very decided—"Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." When asked "What shall we do that we might work the works of God?" Jesus replied, "This is the work of God that ye believe in Him whom He hath sent." Yes, to believe on Him, to trust in Him, to live for Him and be consecrated to Him is to be in purpose and in practice—A CHRISTIAN.

## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

IN the course of a sermon recently delivered in the Baltimore Cathedral, Bishop Maes of the diocese of Covington, Ky., said among other things: "The priesthood is a power—a divine power—Jesus Christ himself established it. He has given to the Pope and the clergy the world to be its masters." Modesty is not Bishop Maes' chief quality. Nor does he seem to have the ordinary shrewdness of the clergy. For to declare that Christ has given the world to the Pope and the clergy to be ruled by them, is a statement so utterly devoid of truth that it seems as if only an insane man could put forth such a claim in this age.

"Roman Catholics first, citizens afterwards," is a familiar saying. It finds a fresh application in this paragraph from the *Catholic Universe* of September 10, 1892:

"The holy father has written to the bishop of Angoulême a letter, in which he says: 'It is absolutely necessary that the heads of the dioceses join their forces and *fight for religion*; but this can only be done by all listening to the Supreme Bishop, teaching what must be done in accordance with the demands of time and circumstances.'

The italics are mine. *To fight for religion*, means to fight for the Roman Church, the temporal power, the parochial schools, and oppose everything that the Pope and bishops dislike. This is the *glorious liberty* of Roman Catholics. How they need to read, to understand and apply to themselves Paul's sublime words—"Ye are bought with a price; be not ye the

servants of men."

An article on "the unreasonableness of Protestantism" has recently been written for the *Baltimore Catholic Mirror*. It says that "Protestantism ignores the most natural, rational and efficacious means of impressing the truths of the Bible upon the mind and heart." The chief reason assigned for this is the absence of images and masses in Protestant worship and life. It would be interesting to find out how many, if any at all, *truths of the Bible* our Roman Catholics succeed in impressing upon the mind and heart. Such truths are not found in the worship of Mary, the invocation of the saints, purgatory, the Papacy, the legendary lives of the saints, etc., all of which are extra biblical doctrines, and most of them are only anti-liberal teachings. The writer of that article had better try it again.

Another priestly scandal has taken place in Montreal. Mr. Fabier Pichette, a blacksmith of that city, has begun suit against Father Desjardins for having persuaded his own wife to leave him. The priest told the woman in the confessional that her marriage was null, and he frightened her so that she left her husband and children the next day. The plaintiff states that the priest later on promised to pay him \$5,000, and this amount is claimed by Mr. Pichette for damages.

In an article on the reforms needed in the system of public instruction in the Province of Quebec, a Roman Catholic paper of Montreal, the *Moni-*

*leur du Commerce*, remarks that for the last twenty years the clergy have done nothing to materially spread education among the people. Fine seminaries, colleges and convents have been built. The people paid for those, after all, and what did the people receive in return? Very little for the last twenty years. Where are the great preachers, the real good professors of theology? There are quite a number of young clergymen who display much conceit and make the people regret the good cure of old, who was a patriot and the father of his parish.

The article then goes on to say that the present object of the clerical element is threefold—the salvation of souls, the increase of their collective wealth and the exclusive control of all teaching in the province. On the first point the writer believes that no other clergy in the world can be compared to them so far as zeal and disinterestedness are concerned. On the second point it has already been stated that the repeated appeals cause complaints which go on increasing and will, perhaps, finally end very soon by having their place in the provincial statutes. As regards the absolute control of all branches of education, it is totally impossible for the clergy to secure it. The laity will have the control of those sciences, at least, which form the basis of the struggle for existence, such as medicine, the law, political economy, mechanics, etc. The clergy cannot teach those, for two reasons. In the first place, they have no knowledge of them, and had they the knowledge the nature of their other duties would not leave them time to teach them in a profitable manner.

The great obstacle to the progress of education at present is the Council of Public Instruction, which does not give to the lay element that portion of influence which they have a right to exercise. "By their fruits ye shall know them."

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The *Freeman's Journal*, September 17, 1892, devotes the following paragraph to the two most prominent Roman Catholics of the United States at the present time:

"The defeat of John L. Sullivan by J. J. Corbett, the San Francisco banker's clerk, has in it some compensating features for those who view all this pummelling and slugging business with the disgust and horror it inspires. Sullivan is a brute and nothing else. The only exhibition of manliness he ever made was when he confessed his defeat and said he was glad an American whipped him. Corbett is college bred, having been educated at St. Ignatius' and Sacred Heart colleges of his native city, and his success has elevated pugilism to a science. Skill and agility were more than a match for sheer brute force. Both men are splendid specimens of that magnificent physical development which they get from their Irish fathers—an inheritance of the moral race from which they sprung."

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Much has been said about the ability and scholarship of the new editor of the *Catholic Universe* of Cleveland, Mr. Thomas A. Connelly. But if his literary attainments are not superior to his knowledge of theological and biblical matters, the *Universe* has indeed gone from Charybdis to Scylla. In the issue of October 1, an editorial

article criticises the *Evangelical Messenger* for having said that "according to Romish doctrine, a happy eternity is to be preceded by a stay in purgatory, from which deliverance can only be had by masses, for which the priests are paid," which is correct. The so called refutation of this statement is so weak that we will not mention it here. The strongest part of it reads as follows: "Yet St. Paul declares it is a holy and wholesome thought to pray for the dead." St. Paul, of course, never said it, nor even implied it. The passage referred to is found in the apocryphal book of the Maccabees, which was never received by the Jews nor by the early Christians, nor even by Rome before the Council of Trent, as an inspired work. It would be well to remind this writer of Christ's words—"Do ye not therefore err, because ye know not the Scriptures, neither the power of God."

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If Roman Catholics were as powerful in this country as they are in some parts of the German Empire the liberty of speech and the liberty of the press would come to an end, as shown by the Baltimore *Catholic Mirror* of October 8, 1892:

"Germany has no use for blasphemers, and when they declare themselves as such in their published utterances they pay heavily for it. In Treves Herr Reichar has been sentenced to six weeks' imprisonment for ridiculing the holy coat and for attacking the Roman Catholic prelates because they encouraged the people to believe that it had healing qualities. His publisher, Sonnenberg, was sentenced to three weeks' imprisonment.

The chief charge against them was blasphemy."

Among Roman Catholics blasphemers are "fearfully and wonderfully made." When they take the name of God in vain little is said about it. But when it comes to a purely Papal institution, like the would-be holy coat, it is altogether different. "But," says Paul, "shun profane and vain babblings: for they will increase into more ungodness."

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The recent Roman Catholic German Congress, held in Newark, N. J., asserted thus their loyalty to Rome, according to the *Catholic Review* of October 15, 1892:

"We approve what Peter approves, we recommend what he recommends, we condemn what he condemns, and we tolerate what he tolerates." That was the truly Catholic sentiment uttered by the German Congress that met in Newark, N. J., last week. Attachment to the holy See is the ordinary criterion of fidelity to the Church. May we all be true to that sentiment, in work as well as in word, this year and next year and for all time to come."

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The *Catholic Universe* of October 8, 1892, scores Archbishop Ireland's paper in this clerical manner:

"Our esteemed contemporary, the *Northwestern Chronicle*, announces that Cardinal Gibbons 'will make the prayer' at the dedicatory exercises in Chicago October 21. We presume this methodistic style of stating the fact is adopted in deference to 'American sentiment' and so forth."

"The legs of the lame are not equal; so is a parable in the mouth of fools."

J. A. D.

## THE INQUISITION AN AWFUL REALITY.

FROM THE TESTIMONY OF ROMAN CATHOLIC WRITERS.

BY REV. W. R. GORDON, S. T. D.

## V.

REV. ALEXANDER GEDDES was a Roman Catholic priest, noted in his day for eminent attainments, a lover of scholars and of humanity without being prejudiced against those of a different faith. He consequently incurred the ill will of his brethren for intimacy with Protestant men of learning, which he would not give up; and for erudite works upon the Bible, which he would not abandon; and for this obstinacy of intelligence against the dictates of ignorance he was incontinently suspended. Regarding the absurd proceeding with the contempt it deserved he claimed the rights of a priest always, and hating the cruelties of Popery, which he carefully separated from Catholicity, of which he was a priest, he did not fail to rebuke the iniquities of the former, as especially shown in the devilishness of the Inquisition and Jesuitism; though he lived and died a Catholic priest in 1805, leaving several learned works, among which were volumes of tracts not at all to the liking of the Inquisitors and the rest of the Romish sacerdotal order. He was the man to expose to the world the horrible sufferings of Portugal by the murderous Inquisition. Father Geddes said:

"In Portugal, as indeed in all other countries where the Inquisition has been erected, the office of 'Familiars' is deemed so honorable that noblemen and the most eminent persons feel it a distinction to be employed in this vile service.

"All persons, however infamous or

perjured, are admitted by this Inquisition as witnesses; and the first question asked a prisoner by his judges is, whether he knows why he was arrested. If he answers in the negative he is then asked whether he knows for what crimes the Inquisition usually imprisoned people. If he replies 'for heresy' he is admonished to confess his own heresies, and to discover his teachers and accomplices. If he denies ever having held any heresies, or holding communication with heretics, he is gravely told the Inquisition does not imprison rashly, and he would do well to confess his guilt, as the *holy office* is merciful to those who confess. He is then remanded to jail, being previously advised to examine his conscience, that the next time he is sent for he may come prepared to make a full and free confession. After the lapse of days, months or years, as the case may be, he is summoned again, and if he persists in declaring that he cannot make the confession they require of him without falsifying himself and others, they put a great number of questions, and conclude by telling him they have sufficient proof of his being a heretic. He is sent back to prison charged to pray to God for grace to dispose him to make a full confession to the saving of his soul, which is all they seek for. Being now allowed a considerable time to pray and consider, he is brought up a third time; and if he persists in denial as before, he is asked a variety of questions, which terminate in their telling him that they have evidence



enough to put him to the torture of the rack, to make him confess.

"While the executioner is preparing that engine of unspeakable cruelty, and is taking off the prisoner's clothes, he exhorts him still to have mercy on his own soul and body and confess. If he persists in refusing to accuse himself and others falsely the Inquisitors order the executioners to do their duty; upon which small cords are twisted around the prisoner's arms and he is jerked up in the air till his limbs are dislocated, when the torment becomes exquisite. The poor victim calls for mercy, and often cries out that he must expire if they do not give him some ease, which the Inquisitors do not regard, as they say all persons racked think themselves nearer death than they really are. If this agony is endured without confession, which is rarely the case with the most innocent, the poor wretch is carried to prison, where a surgeon sets his bones. In all other courts where torture was employed if the prisoner endured without confession he was esteemed innocent; but in this Inquisition it was different; these individuals are racked a second time, and even a third time, though few ever live through the last infliction. If the prisoner in his acute anguish makes a confession, whether true or false, he is obliged to sign his name to it, and the want of sufficient evidence is supplied by this extortion. But it is a very hard matter for any person to escape being racked, since neither confession nor denial exempt the victim of the holy office!

"All this time, it must be observed, they maintain the singular and iniquitous custom of keeping the prisoners

ignorant of the crimes of which they are accused, and of the persons by whom accusations are made; so that it is scarcely possible to make a defence, if a defence would be of any avail. The prisoner is next furnished with an advocate and proctor for his mock trial, who, far from being instruments of justice, are nothing but tools of the tribunal, more inclined to ensnare the culprit than to render him any benefit.

"If any individual commits suicide or dies a natural death in the prison of the Inquisition, still he does not make his escape from the untiring and relentless holy office. In the first case it is esteemed a clear evidence of guilt; and in the second place the trial goes on as if the person were alive. But the power of this accursed bar extends further still—for forty years after death an individual may be tried and convicted of having died a heretic, and his property be confiscated; and as to the taking of persons out of their graves, burning their bones, depriving them of their good name, and rendering their names odious, there is no limit of time; such is their inextinguishable malice.

"The next seen in this melancholy tragedy is the *auto da fe*. 'This horrid and tremendous spectacle,' as an Inquisitorial author calls it, is always represented on the Sabbath day. All unhappy beings who figure in this catastrophe have something in their looks ghastly and disconsolate beyond all imagination; but in the eyes and countenances of those who are to be burnt to death there is an expression fierce, eager and unnatural.

"The prisoners who are to be roasted alive have a Jesuit on each

side of them preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is immediately gagged. This I saw done to the prisoner (says Dr. Geddes) presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen in several years, and cried out in a rapture, 'How is it possible for people that behold that glorious body to worship anything but Him that made it!'

"When the procession arrives at the place where a large scaffold has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached consisting of impious praises of the Inquisition and bitter invectives against all heretics; after which a depriest ascends a desk and recites the final sentence. This is done in the following words, wherein the reader will find nothing but a shocking mixture of blasphemous ferociousness and hypocrisy:

"We, the Inquisitors of heretical pravity, having with the concurrence of the most illustrious N——, lord archbishop of Lisbon, or of his deputy N——, calling on the name of the Lord Jesus Christ, and of His glorious mother, the Virgin Mary, and sitting on our tribunal, and judging with the Holy Gospel lying before us, so that our judgment may be in sight of God, and our eyes may behold what is just in all matters, etc., etc.

"We do, therefore, by this our sentence, put in writing, define, pronounce, declare and sentence thee, of the city of Lisbon, to be a convicted,

confessing, affirmative and professed heretic; and to be delivered and left by us as such to the secular arm; and we, by this our sentence, do cast thee out of the ecclesiastical court as a convicted, confessing, affirmative and professed heretic; and we do leave and deliver thee to the secular arm, and to the power of the secular court, *but at the same time do most earnestly beseech that court so to moderate its sentence, as not to touch thy blood, nor put thy life in any sort of danger.*' (!!!)

"History cannot yield a parallel instance of such gross and palpable mockery both of God and man as this request to the civil magistrates not to put the prisoner to death. If the request came from the heart why are the victims brought forth from prison and delivered to the magistrates in coats painted all over with flames? Why does the Inquisition preach and teach that heretics ought to be burnt? And why, with all the power they possess, and which they make fall with such crushing force on all who really offend them, do they not find fault with the magistrates for burning those whom they beseech not to burn? The fact is, there is an old ecclesiastical order which forbids the clergy from having any hand in the blood of any person, and by this miserable sophistry they profess to obey the letter of the order, while they glut their vengeance by infringing its spirit.

"If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first and then burnt; but if in the Protestant or any other faith different from the Catholic, he must be roasted alive; and at parting with

him his ghostly comforters, the Jesuits, tell him that 'they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell as soon as the spirit leaves his body.'"

As a proof of the effect which the Inquisition has in hardening the heart and converting human beings into wolves and tigers, Dr. Geddes relates that "the people of Lisbon of both sexes, as indeed everywhere else, regard these victims expiring slowly in the agonies of fire and screaming continually for mercy in the name of God, with transports of hellish joy."

"Who," says he, "that reads a description of such spectacles than which, outside of hell itself, there can be nothing more lamentable, does not feel his heart expand with gratitude to the Almighty for the mighty blessings and happiness we enjoy in our country?" (England.)

What now must we think of the Jesuit at Washington, who, as aforesaid, declared that "many speak about the Inquisition beguiled either by false accounts, or by the prejudices of others; that they do not know the fact that this institution never condemned a man to death, and that it was simply a court of inquiry, its motto being, '*Misericordia et Justitia*'"?—He is a deceiver.

#### Rescued From a Convent.

IN THE CONVERTED CATHOLIC for last January there appeared a most interesting article under this heading. The young lady referred to, Miss Maggie Johnson, who was received into Christ's Mission out of a convent as related in that article, has been to the Mission several times re-

cently, and last month the desire of her heart was gratified when she was received as a soldier of the Salvation Army. Her relatives tried several times to put her back in the convent, but she resisted them and was strengthened in her course by knowing that Christ's Mission was always open to receive her.

#### Gibbons Insults Protestants.

At the dedication of the World's Fair building in Chicago October 21, Cardinal Gibbons insulted the Protestants assembled there from all parts of the country by leaving the meeting and turning his back on Dr. Henry C. McCook, the eminent Presbyterian pastor of Philadelphia, when the latter gave the closing benediction. Gibbons offered a like insult to the Protestants of America at the Constitutional Centennial in Philadelphia in 1888, when he delayed his entrance to the meeting until Bishop Potter had concluded the opening prayer. He then ascended the platform surrounded by a retinue of bishops and priests, and, as in Chicago, noisily departed before a Protestant minister gave the benediction. His indecent conduct is in keeping with the doctrines of his Church that forbid participation with Protestants in religious services.

When the recently appointed Roman Catholic Lord Mayor of London refused to attend the services of the Church of England as required by law, Dr. Vaughan, the Roman Catholic archbishop, said he was justified in declining to take part in the services of the "false religion." The impudence of these high Roman ecclesiastics ought to make Protestants blush at their folly in toadying to them.

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**"GENERAL GRANT'S ADVICE."**


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BY REV. JOHN LEE, A. M., B. D., GALENA, ILLINOIS.

II.

OF all books that have ever been written the Bible is the one that is the most suggestive of thought. In this respect the Bible stands alone. It has called into existence thousands of volumes, many of which are literally packed with thought. It has made possible some of the masterpieces of the world's greatest minds. What book did Raphael devoutly study in order to give the world his conception of "The Transfiguration?" Over what chapters did Da Vinci pore before human eyes beheld on the glowing canvas "The Last Supper?" With what records did Guido Reni become familiar to enable him to paint "The Crucifixion?" Could Dante have written his immortal work had not the Bible existed? Do not Shakespeare's writings give ample evidence that the great dramatist had read and read again the choicest passages of holy writ? From whence did Milton catch the inspiration that enabled him to pass the "flaming bounds of place and time" to see—

"The living throne, the sapphire-blaze,  
Where angels tremble as they gaze?"

When we glance at thee, Book of books, we remember that in age thou art without a peer; in preservation, a miracle; in literary excellence, a gem; in truthfulness, unparalleled; in creative power, the marvel of the world, and then we cry out, "What hast thou done for the ages gone, and what dost thou propose to do for the ages yet to come?" and from one who was a citizen of Galena in days gone by there comes the reply, "To the influence of

this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

On the morning of the Fourth of July, 1874, out on the waters of the Atlantic, while nearing the land of the free and the home of the brave, I stood on deck of the steamer that was bearing me rapidly away from the land of my fathers—the land that gave you in the your Civil War the dashing General Phil Sheridan and thousands of heroic soldiers; the land that gave you in your Revolutionary struggle the brave General Richard Montgomery and one half of the warriors of the Continental Army, warriors whose unconquerable heroism made American independence a possibility, warriors who were indeed the Bible-loving sons of *Bible loving* sires—and as I looked upward at the deep blue sky I saw for the first time in my life the flag for which you fought, the flag for which your brave companions died, and as it flung out its matchless beauty to the ocean breeze, oh, how I longed to become identified with a country that I knew had such a glorious history, how I yearned to become a factor of a land whose future I assure you, provided she is true to God and true to God's most Holy Book, will far surpass the most sanguine expectations of her warmest friends, her truest sons, her most loyal citizens; how I prayed feverently to my heavenly Father with head uncovered on the afternoon of that never-to-be-forgotten day in July, as soon as my feet touched the sacred soil of

your country, and now, bless the Lord, my country also, that my life should be spent in bravely fighting every foe of this Republic, and now again in your presence I renew that prayer, and the brief, yet earnest, petition that I breathe out in my Father's ear is, O my God, help me.

A few years ago I had the pleasure not only of shaking hands, but also of conversing with that distinguished Italian patriot, Alessandro Gavazzi. Did I not feel within me that evening a thrill of joy? Indeed I did. The history of that southern land stirs me not as does the history of this great western country. I admire, I esteem, I love the men who saved the Republic. Measure, if you can, the pulsation of gladness that throbs my soul when I look into the faces of men who took part in the capture of Fort Donelson; who were present at that fearful harvest of death, the battle of Shiloh; men who displayed unparalleled heroism at Antietam; men who beheld the whirlwind of joy on that memorable Fourth of July when Pemberton surrendered Vicksburg; men who fought under the heroic General Thomas at Chicamauga; men who scaled the rugged slopes of Lookout Mountain and on its summit planted the Union Flag; men who formed a fragment of the broken army that under Sheridan snatched victory out of the very jaws of defeat at Winchester; men who executed deeds of bravery on Missionary Ridge; men who were participants in the siege of Atlanta; men who performed a march that far eclipsed the march of Cyrus and his 10,000 Greeks, Sherman's march to the sea; men who not only fought, but for many weary months endured the unmentionable

horrors of Libby and Andersonville. All honor to the men who fought that a race might be free. You, by your bravery, nobly helped to snap asunder the fetters that bound 4,000,000 slaves. Slavery, "blessed be the name of the Lord," is among the things that were. Rejoice, rejoice, a brighter day is yet to come!

"I looked into the future far as human eye could see;  
Saw the vision of the world and the glory that shall be  
When the war-drums throb no longer  
and the battle flags are furled,  
In the parliament of man: the federation of the world."

A glorious morn for the race is approaching. Already you can see its dawn. With the inspiration that comes from this blessed fact, up and be doing. Assert your heroism in everything that will tend to make you heroes for God and humanity.

"This above all—to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

Conquer every enemy that would make you less a man; lay low every foe that would rise up between you and God. Better is "he that ruleth his spirit than he that taketh a city." Political freedom is good; there is a better freedom still. Would you hear its music? Would you know its song? Listen! "And ye shall know the truth, and the truth shall make you free." It was the mission of the Son of God to make men free, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Remember—

"Man's inhumanity to man  
Makes countless millions mourn."

Will you not, like brave men, help to break the fetters of worse than African slaves? Will not the bitter tears of heart-broken widows, the piercing

cries of orphans whose fathers went down to graves from which there will be no joyful resurrection, move you to slay the vampire that is draining the life blood of the race? American slavery slew its thousands; the American saloon slays its tens of thousands. The Bible does not say "No slave shall inherit the kingdom of God," but it does say that no drunkard shall inherit the kingdom of God. Slavery has been fitly called "the sum of all villainies;" but what name is fitting for that branch of traffic that degrades a human being from the image of God to the loathsome condition of a drunkard? I must pause, for certainly I do not know; but in the day when "the dead, small and great, shall stand before God," forming a company which no man can number, let the millions of souls, in that vast assembly, wrecked by intemperance, look up at Him who sits on the "great white throne" and cry, "O Judge, by what name shall we call the men who, for filthy lucre, were willing to secure our dark damnation forever?"

Soldiers, you who often around the camp fire and on many a weary march have sung, "Mine eyes have seen the glory of the coming of the Lord," do you not wish for your country the grandest possible destiny? Can you forget the blessed advice of the famous soldier who, Sabbath after Sabbath, in years gone by worshipped God in this church? As you listen to the words, "Hold fast to the Bible as the sheet anchor of your liberties," can you not once more in pew, number 65, see the manly form of the hero who made the year '65 of this century a year to be remembered dur-

ing all the coming centuries? Will you not battle bravely against everything that would tend to subvert and destroy this glorious Republic? Are you not aware of the fact that history to a very large extent consists of a series of struggles for freedom? What battles have been fought, what millions have died to secure the blessings of free thought, free speech, free press, free men and free government! For the oppressor there is nothing in the Bible but denunciation; for the oppressed there is nothing but words of heavenly comfort. Make this Book—the Book whose holy teachings and blessed promises have cheered many a dying soldier when far away from that mother at whose knee he had learned to lisp, "Our Father"—your "guide in the future." "Write its precepts on your hearts and practice them in your lives." Plant your feet on the Rock of Ages. Give yourselves completely, unreservedly and unconditionally to God. Be bold and valiant soldiers for Christ. Let "stand fast, stand firm, stand sure," be your motto. In any contest, be it ever so hot, dream not of surrendering to the enemy. When you enter the valley of the shadow of death, will you have the blessed assurance that close by stands the Captain who never yet knew defeat? Will light from the farther shore illumed that valley for you? Will a part of your song in the valley be, "the grass withereth, the flower fadeth, but the Word of our God shall stand forever?" Will you be able to say to Him, whose presence the eye of faith will only be able to detect, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with



me." Oh that loyalty to Gospel as loyalty to the Republic may characterize henceforth the life of everyone here this morning! And now in conclusion, I whisper into that—

"—car that never shuts,  
When sinks the beams of light,"

the prayer, the earnest prayer, that everyone who composes this audience—the singers, the Sons of Veterans, the young men, the young women, the children, aye, and their grandfathers and grandmothers too, and you, brave men, and I who speak to you in the name of my Master—may meet by and by around the throne and join in that grand, triumphant song, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

#### A Warning to Mothers.

An honored minister of the Protestant Episcopal Church in this city sends us the following: "Allow me to open the eyes of some of your readers to a danger not suspected by many, and not believed to exist by many more; for Protestants are very credulous and unsuspecting, and that through ignorance of the ways of Rome.

"A Jewish lady of this city has had a servant in her family for two years in the capacity of nurse for a young child, a boy, of whom she has had full charge. He is now over four years old. Sitting at table the other day he made a motion which the mother interpreted as a sign of the cross, and used in an undertone the name of Jesus. Her suspicions were

aroused, and she questioned him as to what it meant, and learned that her servant had been taking the boy to a Roman Catholic church in a neighboring street, and initiating him in the rites, ceremonies and teaching of the Roman Catholic Church, and all that he could learn, including the first lessons of deception."

#### He Careth for You.

Speaking on the subject of "rest" Mr. Moody said in one of his addresses in England recently, that Christians should not carry a burden of cares and troubles. Some people seem to take a morbid pleasure in raking up all the sorrows of the past; to these they add the burdens of the present; then they look ahead, and anticipate a great many more trials than they will ever experience in the future; they tie them all together, swing them across their shoulder, and go reeling and staggering through the world with the accumulated load. If they should come to a warm religious meeting they lay their burdens down for the moment and say to themselves: "What a refreshing time we have had;" but no sooner do they leave the pew than the old load of trouble is shouldered, and they are as downcast as before. Cast all your care upon the Lord, for He careth for you

#### TRACTS FOR CATHOLICS.

Packages of tracts that are good for Protestants, Roman Catholics and all other good citizens will be sent to any address if postage stamps to cover expenses be enclosed with orders. Copies of THE CONVERTED CATHOLIC will also be sent for free distribution where they will do good. The expenses connected with this work of distribution can be shared by all who read this notice.

## THE CONVERTED CATHOLIC

For 1893 confidently appeals to all its readers for support and good wishes. The most important service our friends can render us is to renew their subscriptions for next year and send one new subscriber each, or more than one if they can. This will increase the usefulness of the magazine and keep care away from those who labor in publishing it. Its circulation is solely by subscription, as even Protestant newsdealers would be afraid of a boycott if they exposed it for sale. We do not like to enlarge on this subject. Our readers can easily understand the difficulties that beset a publication like this. The magazine is doing incalculable good, and all our readers can be sharers in the work by sustaining it and increasing its circulation.

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A lady who occupies a prominent position writes, November 10, 1892: "Enclosed find my subscription for next year. God bless your work. I wish there were more James A. O'Connors in the United States, and that all the Roman Catholics would read *THE CONVERTED CATHOLIC*. I would still be clinging to Popery if I had not read it. I had been reading it a year before I surrendered. Now I thank God I am tired of the Roman Catholic Church and am lost to it forever."

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A Lutheran pastor in St. Louis, Mo., writes, November 1, 1892:

DEAR BROTHER:—Enclosed please find \$2.00, one of which apply to the renewal of subscription to *THE CONVERTED CATHOLIC*, and the other to the needs of your good work.

I read the magazine every month with the greatest interest and then pass it along. In it I find the truth plainly, kindly and unanswerably stated, and it is the truth that makes free. Progress may seem slow, but the clear stream never stagnates; it keeps moving, and victory in the cause of truth is sure. May God abundantly bless you. M. R.

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A United Presbyterian pastor in renewing his subscription writes: "I cannot find words to express my constant approbation of your work."

And an Episcopal minister says: "I admire the Christian spirit, ability and success with which you conduct your magazine."

## CHRIST'S MISSION.

A Missionary Society known as Christ's Mission is now pushing forward the work for the conversion of the Roman Catholics that Father O'Connor has been conducting in New York since 1879. The growing importance of the work required a building where all the departments could be concentrated. This was accomplished in May, 1891, when the present commodious building, 142 West Twenty-first street, New York, where the work is now carried on, was purchased for \$27,000. During the first year's work of the Mission \$14,500 were paid on the building, and \$2,000 additional for alterations, repairs, etc., leaving a debt of \$12,500, which it is desirable to pay as soon as possible. Christian friends who are interested in the work are earnestly requested to help in paying off this debt, and thus relieve the Mission of this burden. Contributions can be sent to the Treasurer, Mrs. Wm. Campbell, 36 West Eighteenth street, New York, or to the Secretary and Pastor of the Mission, Rev. James A. O'Connor, 142 West Twenty-first street, New York.

### FORM OF BEQUEST.

I give and bequeath to "Christ's Mission," organized in the City of New York, May 1887, the sum of \$— to be applied to the uses and purposes of said Mission.

